M-389
BOSTON

Thursday Dec. 13, 1962 Played Dec. 20, 1962

TABLE OF CONTENTS

Q:(Ed Luttropp) Sometimes you say to read a great deal and sometimes not too much.
A: Reading is necessary for some people. For others it is necessary to empty the mind when there is enough data for work. One follows the line of least resistance and wishes to be left in peace and therefore there must be definite reasons for wanting to work. Work becomes disturbing after it passes the beginning stage of curiosity. Work is for people whi have questions. One will never know objectivity until there is more than curiosity; until one is, like in the Roman Catholic Church, bound.

The idea of man as a reacting machine. Mechanicality defined in terms of incompleteness. Earth itself is incomplete and this condition of Earth effects all life on it. The physical body, as a body is not mechanical but mechanical as function.

The Law of Heptaparaparshinokh in relation to the development of the three bodies. Definition of harmonious man. The function and origin of Magnetic Center.

Fusion of one and a hlaf bodies. Fusion of three bodies into a one hundred per cent sphere. Moment of being as fusion.

Erecting a Tesseract. Being in a state of Mars. The lights of Karatas.

Man number four and five, six and seven. The meaning of I AM.

The necessity and importance of work on oneself.

Q: (?) About the role of moon and Anolious in oneself.
A: When we create our own moon, we no longer serve the existing moon.

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You do not know very much about me and I do not know very much about you. Some of you are new. We want to talk about certain things about which you may know a little, about which some of you may know a little and some may know very little. But, in general, I think it is best if we start to pick up where we left last time when I was here. And perhaps that kind of a conversation we had at that time, might have med to some questions. And let's xxx use that sijply as a starting point for fubthor discussion because we can always elaborate a little bit more afterwrads, whever it is necessary to go into more detail or actually to try to explain what is involved in work on oneself, or the attempt to become conscious. But it is far better if we establish first a level for those who are here already and have been meeting for several times here in Boston because that is probably the only way we can make a little bit better, make it a little bit more efficient , when I happen to come from New York for sepcail reasons.

So, if there are any questions from those who have been thinking, perhaps feeling about work and then trying to do something with whatever that kind of a realization was for them, trying actually to work, to put to practise what they did know or what they felt. And then, what was the difficulty; where were the obstacles, what did they run up against, and what was it that prevented trhm, or what kind of experience did they have regarding that, and what perhaps new vistas or openings or possibilitird did open up, or maybe, in what respect were they disappointed. So, speak.

QUESTION: (Ed Luttropp) This being in the hospital has been a very interesting experience. You have spoken, I do not know if I am speaking prematurely or not, you have spoken about the development of a permanane t magnet. (?? and all people seem drawn when enough changes have taken place. I am finding by experience that this is tru because some of the people I have been in contact with, (??) I also do not know why except that I do not I have been trying, sometime s with success and some times without, to work. I have a question I would like to ask. In one of the tapes that I copied, you said something about reading, a lot of reading. And then, in another tape, where you were speaking to another group, you said that they should read. In the first tape that they should not use too much time reading too many things and in the second tape you said some thing about doing a lot of reading. Does this have to do with the different levels of the groups to whom you were speaking?

ANSWER: It is difficult to say. Very ofetn, in a group, it is necessary to answer a question in accordance with whatever the person brings yp and what particular state they are in. And then maybe it is very simply that for that particular person it may be very useful to read. It is always d ifficult in a large group to make a remark to any one specifically because it may not apply to everybody; and it is always wrong to use whatever is said to someone else for oneself. So, everything is true. For some people, at certain times, reading is necessary. Fpr others, they have read enough or they have already a sufficient nu,ber of concepts in them ,and they know, as it were, enough mentally. That is, the facts and the data that they do have is more than enough for them so that it is nec-

necessary first to work it away, as it were, and to start emptying their head a little bit, by putting to practise what they know. So, it depends entirely on what it is. I do not remember because I may have said one or the other in accordance with whatever I thought was at that time right for whoever answer it was. But, in a general way, if you make it a personal question for you, I do not think you should read. I think you know enough. And the necessaity is first, as I said, to empty oneself. Of course, what takes place if one tries to work; the aim naturally is that one becomes a different kind of a person. Otherwise, there would be no sense in even trying to become interested in it. And the interest can never stop at the point where I am satisfied mentally, because I may be satifying curiosity for certain ideas, philispohically or psychologically, or whatever logically is built up. I can enjoy it and I can stay with it for quite some time and come backand again the interest may be aroused. But that in itself would only satisfy a very small part of myself. Maybe my mind, maybe sometimes my feeling. But certainly, it will not effect my general state or being and my ability to become and be more conscious in ordinary life. So, if I try to work, I take certain ideas which I have, which I understand, and which I then wish to put to use. I want to have then the possibility of acquiring and enlarging in my mind certain things which at the present time do not exist. I would also like to purge my mind of a great deal of what is called nonsense and sawdusy which is quite extraneous and unnecessary even for the mental processes I habe in ordinary life. I would like to get a little bit more arrangement and a better arranmgement if my mind as far as the mental finctions are concerned.

The purpose of work is of course that when I try to work on myself and receive,as it is called, impressions form the outside, and I try at such a time, when I do receive such impressions, to become conscious, that then the emount of energy that is received goes to a different place in myself then usually wherever the energy of impressions goes. On account of that, a certain change will take place in the body which is usually three fold. But the most important part os that it helps me to fulfill more of the possibilit of growth of my emotional body; or rather, that what is there as emotional quality of myself. And it enlarges then the possibility of such a world of emotions int o a real feeling center instead of having the different emotions which I now have scattered more or less over the rest of my body. At the same time, it clarifies my mind to such an extent that a lot of extraneous thoughts can be eliminated and that also my associative poweres, you might call it, my associative habots are reduced. And it is then as if my mind is a little mptier and starts to functions a little differenyl because it is more open. On account of that, if I continue to work and I receive energy again and again because of such desire to make an impression conscious, that is, for myself to become conscious while I recieve an impressions, that when that kind of energy, going to my head, starts to form certain things which at the present time do not exist and which in general, I ex ress simply by saying that they help to prodcue a certain new faculty in my mind, particularly in the part of my mind which is now the silent area, which is not used. It forms in that a faculty of objectivity regarding myself. And it is mostly that I do not want, for that purpose, to have too much extraneous material in my mind which can interfere with that kind of a process. And, for that reason, it is necessary to purge ones

mind every once in a while to get rid of certain stuff; either by allowing it not to come in further and, you might say, to move around on its own will, or by changing the condition of my mind in such a way that it receives more material since the mind is more open. Whatever takes place, it is a rather difficult problem to explain it in detail and it is far better to keep such things on a simple basis. All it means is that when I try to wake up, when I try to come to myself and to seemyself as I am, when I try at certain times to become aware of my body, in the first place, behaving in the way it does, and I try to the same time to make an effort to segregate this observation from any form of feeling or liking or disliking or wish to change, that is, If I try to eliminate any possibility of an interference by means of my feeling oneter entering into my physical body, as it were. and also manifesting, tjat is, I really try to become impartial regarding myself and the accpetance of that impartiality in such a way that I accept whatever I see as more truthful regardless of what ix I se if I deslike it, that I try not to like it or dislike it, then, when at the same time, when I behave, when I manifest in some form, I get for myself a certain pictute of how I am at the moment when that takes place. All of this produces in myself a certain state; on account of which, my mind becomes clearer, and is more adjusted to do a certain thing on the command of something outside of me, that is, something which really motivates my wish to work. And, because of that, the mond receives or gets into a relationship inwhich the mind will follow the suggestion from something that is of a higher kind, a higher nature. It is a state inwhich the mind very seldom appears, because many times when we leave the mind, as a mental process, as what we call

thoughts, certain things that take place, the mind is already so adjusted to it that it does not tolerate anything to tell it what to do or not to do. And thereofre, what takes place in the mind by means of association or conditioning or any kind of a process, is simply the wat the mind would like to work by itself without any interference from someone else. And it simply does that because thereis nothing else to interfere, nothing else to tell it how to behave or how to think or how to work. So, there are a variety of different things that take place when one starts to work on oneself. And altho the amount of energy that is available byt this one particular process of beopmeing aware, altho that amoount of energy is very small, simply because the intent of becoming aware foes not last, since it is a bother difficult condition to maintain, even whatever thebe is of a small amount of energy is building up gradually into a total accumulation which because of itsi own presence, its volume and weight, start to have an effect. Very slow at first, but gradually definitely as an effect on a person as he is, so that he begins to function in a different manner. So, for that reason, I say, "Do not fill ones mind at times with too much more data when there is already enough." Work in itself is a very simply process. That is, the simplicity of understanding it, the simplicity of formulating and to know what to do, is a very simple one. The difficulty is always in doing nevause I do not know how to apply it since I try to introduce in my ordinary life, which is, without any questionm 100% subejective, I try to introduce something that is of a different kind of nature; and, for ladk of a better word, I again use the word objective, that is, this question of impartiality regarding myself as I am. If

I try to introduce this new form of becoming aware of myself, immediately when that is introduced, it is as if the subjective process objects to that because they, in themselves, do not want interference with the way they are. And I have trained m myself on accou t of a variety of different experiences, to follow, whenever I possibly can, the lin e of least resistance. And Indhere as much as I can to my subjective notions. And also when I see certain things about myself which I do not like, I will immediately have a reason whu it is that way, without actually wanting to face the paritcualr problem that it is (?). My condition is such that not only following the line of least resistance, but I w ould like to really be left in peace. I do not want disturbances. I do not want antagonisms. I do not want friction. I do not beleive for me that it is necessary even to wake up. And when it is aquestion now of introducing certain things by means of which I would like to wake up, I must have quite definite reasons for wishing to be disturbed. And that I think is a vert imp rtant point. If I do not see that as something that is necessary, I will never continue to work. Iwill have, in thebeginning, without any doubt, a certain interest based on curiosity. And I would like to find out a little but what is meant by objective conscience and consciousness; what is meant bu being awake, what is meany by work on oneself, what is really meant by the ideas of Gurdjieff as he has tried to write them up, or, at least, exposed them in some form or other in Bellzebub and All and Everything; and also what Ouspensky has written about and what is known about the ideas as a whole system. The curiosity, in the beginning, is, of course, understandable because certain statements are made which are contrary to what we usually beleive in. And when

one starts to take it seriously, as a meaning for ones life, then it becomes disturbing. As long as it can stay on the level of curiosuity and a satisfaction of certain things of how clever odn how nice and how logically this is built up together with that, and how much of an insight it gives into the phhychology of man, and whi it is that the world exists and cosmologically speaking, that there is a perfectly good reason for mankind to be there and the function that mankind has to fullfill, and all the rest of it; all of this kind of information naturally is interesting and gives a certain perspective in ones life and also it helps to put certain other scientific endeav rs or arrangements or even crertin directions in a proper place and one feels more or less at home with it. Even if it is disturbing once ine whole, as certain statements are being made inwhich one does not beleieve and cannot beleive because they are contrary to ones bringing up and education. At the same time, ut is somethinh very stimulating because it is new and, you never cantell, it might be so. But, you see, this is only one phase. The phase temporarily of being satisfied with ones mind or ones feeling and even to the extent that one says, "Ah, but Gurdjieff, he must really be a man." Even at that point, it does not meank that I also wish to become a man. And if we understand the purpose of Gurdjieff, the reason why, you might say, he lived the way he did or what he tried to write and why he wrote it and why he was, during his life, interested in propogating the movements and why he wrote music, all of that has to do with himself fulfilling a certain purpose in his life and finding in his life why he existed. But, it is quite definite that regardless of whatever he accomplished for himself, that he also had a definite meaning of hoping that that what he wrote or what he said or what he has given as music or what exists as

for as movements or sacred dances are concerned, that that would be taken by people who come in contact with it, as very definitely food for them to help them in their own life, to change and to live in accordance with it if they possibly could and to become more complete than what they are. So, the whole basis of everything that we talk about, has to do, even if it is instigated by Gurdjieff, it has to do with the realization of our own state. And it is only then that when one starts to realize that there is something quite wrong with oneself; not necessarily bad, but at least incomplete, that we start to realize that perhaps if there is a possibility of improving or changing or becoming what we should be, that that might be a necessity, and, later on, even become a sacred duty. It depends entirely on the state inWhich one is and how one looks at these thoughts and ideas, what experience one has had, what kind of question one has had in ordinary life and in how far, in ordinary life, certain things cannot be solved, and how much one has tried by searching for a solution or trying to find an answer on definite directions and following up this or that kind of philosophy or scientific endeavor or whatever has been in ones life as ones com to become, in the ordinary sense of the word, a good man, and in how far then one has been disappointed and has come to the conclusion that it is impossible to reach it. Only for such people who still have that kind of a question, this work can have that kind of a meaning. And I mean now, that the work, unless it is put to practise in some form or other, has no meaning at all. That what is as work, as an expose of ideas which arouses curiosity is exactly the same as when one becomes interested in Zen or Astrology or even phrenology, if you like, or any kind of religion like Buddhism or Sufi or whichever direction we

have been brought up. It is exactly the same. The satisfaction for a certain time, in wherever we are, sometimes by going to church and feeling very holy; sometimes by taking a long walk out in the woods and feeling at home and having a certain pantheistic relationship with God, which is for them, at that time, quite indefinite. Whatever it may be that we call in ourselves our deepest wishes and our inner life, it may temporarily be satisfied and if it is satisfied and keeps on being satisfied, then Gurdjieff has again absolutely no meaning for such people. And it is far better not to disturb them because whey would one disturb any one who wants to be what they are if that what they are is satisfying. One has no right whatsoever to interpduce something that disturbs any one else. It is only for those who are disturbed, for those who have questions a little bit, who are not entirely convinced that that whay ehy see at the present time is everything the way it is and that perhaps conditions are not entirely that way and myabe that something is wrong with our perception of it or even the interpretation. And it is this particular questioning attitude that one should have whoch will lead and can lead ultimately to the possibility of applying that what one knows in the form of work on oneself. So again, one must make very sharply a distinction, that the curiosity and interest in the beginning has to change over into a real wish of doing something about oneself. There is a certain period in between. That period inbetween, aroused by curiosity, simply means that I try to find out in a very, almost infantile, way but at least it is a beginning, of finding out what are the statements that are being made and in how fr they could be truthful or in how far they could actually be applied, and in how far then, by such application, my experience will bear out.

what is being claimed. That is, if one says: try to become objective regarding oneself, that is, the difficulty of that what I am, to see myself as I am with impartiality, without introducing any feeling of a like or a dislike of a classification or a description or whatever it may be that my thought or my feeling process would be associated with, immediately hanging on that what is being seen, when it is myself particularly, that the attempt of becoming aware of myself when I say, "Here I am, " and I walk abd I move my feet and I walk towrads the door and I come back. When I start, I have a feeling, at least it looks like a feeling, of being aware and awke to myself and I see myself as if someone else sees me who has no interest in me. This is a realization that I can have at times when I say, "Let my try to see myself without any fanfatre, without any embellishment." This experience which I can have for one moment, I now try to keep. And then the experience I will have afterwards will show that I cannot keep it. That is, I must ten honestly confess that after one minute, I have again lost this partivualr experience of awareness or being awake, and that even with the best of intentions, when I again happen to think about it, that I try again to wake up to myself, to be, as it were, present to myself as if someone is next to me, seeing me, that even with the second attempt, I say to myself, "How stupid that I cannot do it," that I again try. And again I find out that after half a second, or one second o maybe half a minute, that I have lost it a gain. And I do not know when I lose it, than only later on, I discover that I have lost it. This is the kind of experience that I am talkong about. And this is the kind of experience that one tries in a very small way to apply and then you say, "Yes, it would be very nice if I could be objective, but it is a hell of a job to do it and maybe I cannot do it."

And even at that point I say, " It is not for me." When I try and I find out that I cannot do it, and I do not have any urther interest and that the curiosity only extends so far as to keep theideas which are parobably very logically put together and give a certain enjoyment to me, that I do not want to do anything with it, then I simply become very interested by (?). But I never will really, you might say, be bound by it. You know, the Roman Catholic faith needs people who will be bound. And the statement is made that unless thay are bound, they will never know. It is exactly the same way with this. If I do not wish to apply that what are the rules and prescritpions of work on oneslef, on myself, I will never find out. And the reason simply is this: That if I do apply, that is, if I try to make certain impressions which I how receive conscious, that is the terminology we use, that is, that I try to be aware and awake, as if I am present to myself impartially, simultaneously with the ti e when I now manifest, that is, that I see it at the moment of my existence, thatn certain things take place in me; not only that the flow of energy is in a different direction, but I am, as a result, a different kind of being. You see, the whole premise is based on an assumption. you might say, that man as he is is a reacting machine. For anyone who does not know anything about himself, it is a very stupid statement. And to some extent it is understandable that one cannot accept such a statement because no man wishes to be compared to a machine. But, if I start to analyze what I do, how I think, what I feel, I must come to a conclusion, at least with a few of the things that I experience or a few of the experiences that I have had, that many times I simply react to something from the outside without any activity on my

part that I could call my own. This, you might say, is the beginning. It does not mean that I will beleive in that kind of a statement one hundred percent. And also, it is rather difficult to understand it. Because when I say as person is mechanical, a person is automatic, he reacts only, what do I really mean by this statement of mechanicality? You may have read it in Ouspensky, and you may have resented it because you say, "I am not mechanical when I really wish and when I say that I am going to do this and that, I do not see that I do not have a choice to do this or that." And it is quite correct. And in that sense, mechanicality can never be taken that a person is a machine without any thought. On the other hand, the machine is a perfect machine. It probably is a precision instrument. In exactly the same way, the body is a marvelois instrument as it is. We also have statements tht I have done something without any thought. We know also that sometimes we say, "I run around like a chicken without a head," I know that many times I do do certain things with only part of myself. This becomes very important. Because if I analyze what I feel and I say, "I love you", does it mean that all of me loves? I hate you. Does it mean I hate you five years from now in the same way, the same person? If I say, "You can rely on me; I will do this," do I keep that promise? And when I do not keep it, what kind of excuses do I have for it? Am I, when I say,"I am this or that", am I really that or is it only part of me that claims this? Ouspensky compares it very often by saying so many I's. I do not know if that is correct. I think it is probably better to say: One has many facets of oneself wich, at times, are turned to the outside world dependant on the experiences what have with different people, so that with different people, we are different ourselves; and that only part of ourselves shows and not the rest. So that people who say, "He is an awfully nice and kind man,"may perhaps not know how he is when he is at home and he a hell of a husband.

You see, when I say, "I do this, I think this, I feel this", what is this I that then speaks? How reliable is it? I get up in the morning. I say, the evening before,"I ought to get up at six," and who gets up? Probably not my body. I amy still have a recollection that I have made a promise to myself but I know very well that there are excuse which say,"My body is so tired and I have a headache and etc. etc." How often do I catually say,"I do this come hell or high water or I will cut my throat if I don't"? What is it in us that laywas leaves a little possibility that I can get out o fit if it becomesa little bit too warm? And whyk is it all the time that I will fix tryx to find excuse myself and save my face? There is a tendancy in us, always to blame conditions, other people. instead of accepting what we are. This is of course the difficulty because I my see myself with my mind and I only see part of what I am. I have no means of seeing my thoughts or even being aware of them because that what ought to be aware of my thinking process is something that should start in my mind and it is not developed as yet because I cannot be objective in my thought regareing my thought. As far as my feeling is concerned, I have also the same difficulty because I do not know where the feelings come from. And they come. I have them, I acknowledge them. When my interest is taken up by something else, then my feelings disappear. I say, "I am angry" and someone else says to me "I like you,"and I am flattered. And tomorrow, "I hate you", and, of course, I hate him. I go by whatever the wind dictates to me. All of this belongs to self study. It is not work. It is in order to become acquainted with oneself as one is and to see that truthfully. And thereofre, when I say we react, it is also a statment that has to be verified by means of ones own

application of what one knows. And when then the conclusion is: Yes, it is right, then you have have beleif in the possibility of something else as Gurdjieff would tell you. But, if you do not confirm whatever is being said, then you will not beleive. You will throw it away or you will be persistant in trying to find out since, after all, Gurdjieff was not a fool. So, here we are. The statement is made that we are reacting machines. That is, that we have no activity in ourselves that belongs to us. The implication is that what I am, I am not. It is not my own. That what I have called my education has been given to me by someone else or by books or by civilization or culture or whatever it is and I now prattle at the present time, simply because it is the most convenient way to get along with the rest of the world and not disturb them or myself. And the satisfaction that I derive from that kind of a statement to remain asleep is something very useful for myself when I study myself and I admit that I have been asleep. The question is only: what is this so-called waking sleeping state? It is that I am incomplete. That is really all it means. It means that I am mechanical because I am not complete. When I say, a machine has brains, a computer has brains, but it has no feeling. A computer, maybe a robot, may be made to walk, but it will not have a heart. If I am cold, calculating kind of a guy, I simply will not be a complete man. If, on the other hand, I am a sentamentalist and I tun over with feelings and I let it gush forth, maybe I am completely incapable of making any judgement. Whenever I say that I am a purist and I sit at my desk, it probably means that I do not even know how to chop wood. And thereofre, when I say I am a machine, I say that I am only incomplete as far as I as a human being is concerned. And this

has much deeper meaning than simply implying that whenever I react, I react with only ap a part of myself. That is, if man is made up of three centers, which for convenience sake we simply call, physical, intellectual and emotions cenetrs, and probably that represents the totality of man. I do not think there is anything else that could not be classified under these three headings. When I say I am mechanical it means that part of myself is not there whenever I act or feel or think. And that, I simply call mechanical. I call it machine-like. I call it not human. Now, the necessity for becoming a human in the real sense of the word, implies that that what I am and what is the reason that I am mechanical, is that I am incomplete as I am on Earth. And the reason for that is that Earth in itself, as Earth, is incomplete. This is a very strange kind of a statement because we udually do not think of it that way. Earth belongs to the solar system. And Earth is a planet. But it is not a planet like Venus or Mars or Jupiter. It is a planet which unfortunately had certain things happen to it and it is now in a state where it has a satellite which was split off and probably, according to certain theories, you might say, two pieces split off, and one is the little Anoulios on the other side of the moon which we cannot see; and, because of that, Earth as such, as a planetary body, has to fulfill certain functions regarding the part that was split off. And therefore, the necessity of maintaining that, you might say, as a result of a cosmic event. simply means that Earth is under an obligation. And this obligation is also carries further to anything on Earth and it effects every human being on Earth and, as a reult of that, each person, each form or living matter on Earth, that is, the totality of what is called the prganic kingdom, has also an obligation to maintain the moon and Anoulious. You can say it is unfortunate. You can say that it is too bad that we were born here. That

it would have been very much better and easier if we had been born on some other place. Also, you can say that because of this, and realizing that it is too bad, that maybe we should not have been born here. The facts are against us howverey because we are here. That is, we have to accept the fact that we are bron on Earth and a lso have to accpet the fact that we are under the influence if all Earth conditions.At the same time, something in us, in not satisfied with that, let's call it, confinement of life as we know it in a human being. And that there is in each person a desire for growth which really is a desire for peace bu which, because of the conditions of Earth, have been misformed and taken on mow the form of seeking the line of least resistance so that we then have peace and could be left in peace, whereas, in reality, the peace that we have when we are a child, is a peace represented by equilibrium, by being in a dynamic comditionx inWhich the forces which effect us are counteracting each other so that we are in a state of equilibrium and balance. We lose this balance when we grow up. And our fight, therefore, and perfectly legitimate, is to stay in peace. In one direction to remain unconscious, inthe other direction it could be that we could become conscious. But then it would imply the possible development of certain things in oneself which now do not exist and whixh, at the present time, make us mechanical. I have in mind that as far as the physical body is concerned, we are fully developed and in that respect we are not mechanical at all. The trouble is that since the physical body had to operate itself, and will not allow and has not allowed any onterfernece from either thw feelings or the mind, that the physical body also beopmes subject to the same rules of trying to do things in the cheapest wat, in the least disturbing way, in the way of least resistance, and, because of that, has acquired certain habits which are now ingrown and which

take place without my mind, It is important to see this because it is exactly these habits which make the physical body mechanical. As a body, it is not mechanical. As finctioning, it is. That is, as the completion of its own fulfillment, it is practically complete except for death. As far as life is concerned, it has reached its highest point of development physically.Emotionally, I have also the beginning of a body. It is a very strange kind of a body which really does not exist as a body. It exists as if it is spread all over my physical body in certain nerve nodes which are giverned from one central point which is calle the thalmus in my brain, which has to do with my emotional brian function, and my body itself is effected by the possibility of receiving certain feelings. I would not call them sensations, but impressions which constitute that what I now call my emotional life. This emotional life in itself is limited because it has reached only a certain degree of development. It was never completed in my simply because there were no means of pver bridging a certain point of the development which, according to Gurdjieff, is called the Fa bridge in the Law of Heptaparaparshinokh. Ido not want to say too much about this because it would great deal of detailed information which are quite irrelevant at the present time. But, if I represent the h physical body as Do Re Mi Fa Sol La Si, Do would mean the beginning of a new physical body or rather, the breaking off of the existence of the physical body as it is, so that Do in the beginnign is birth and Do at the end would mean death. Physically, this is the explanation simply of Do Re Mi Fa Sil LaSi. It means that according to the Law Of Seven, the body developes. And at the point where Mi appears and want to go over into Sol, that is, when the body starts to grow and starts to develop it is consciousness, whatever that is, and its feeling enter, it beeds at that time,

help from the outsdie which is furnished by air. So that, at the moment when a person is bron and he starts to breathe, he then crosses in his own developmemt,of the physical body, the bridge of Fa and air helps min to go from Mi to Sol. That is, at the moment when he is bonn, and the previous period, the period of gestation, is the formation of the body of Do Re Mi. When he born it starts to breathe by itself. It is nit ant longer dependant on the mother. And, for that reason, it can start developing certain fucntions which become its own. One is a brain. Next is the emolional center and the third is sex. And it is developed in that definite sequence. If physical body is represented by, or could bo illustarted, that is, the development of that could be immlustrated by the Law Of Seven, the emotional body is also subject to exactly the same laws. And the emotional body in a human being, all that is developed is Do Re Mi. That is, it starts a certain feeling which takes place partly in my thalmus, partly upon impressions received by my solar plexus, partly by certain forms of feeling that come from my heart and partly form all over my body, from different kind of nodes which transport by means of a certain nervous, sympathetic system, such impulses to the thalmus brain. And at is there recognized as an emotional experien e. And I know very weel the difference between an emotion and a sensation, simply because a sensation is a static qual ty of my body. It is a statement of existence. Whereas an emtoion is a dynamic quality of my body. It means it is a flow. Regarding the develpopemt of the emotional bidy, Do Re Mi is the only substance of that body which exists in myself. And it cannot overbridge its Fa and form its own Sol La So whcih would mean for me emotional center, a higher possibility of existence in a different bate of vibration. All of that, let's say, is theoretical.

It does not matter very much. But, the point is that I only have half of my body present in myself, and that the possibility exists for further development by means of another form of energy which again has to enter at that point of Fa, and which comes from an impression made conscious. That is, which comes from the state of awareness if I intentionally make this state to wake up, that then, that energy can be used , one of the pupposes for the fulfillment of this emotional body. Gurdjieff calls it Kesdjan Body. The third body does not existx at all. It is only a Do. It is only a certain mental process, mostly based on formulation in the front of my head and on some associative forms which I use whenever I think I think, and also perhaps a little possibility of something that I call valuation of certain thoughts in accordance with the weight and the importance of thoughts and concepts. But, for the rest, when it comes to real thinking, that is, real originality, I have to confess that whatever I think, I think because someone else has already told me or I have read it beofre. The thoughts that come to me as real thoughts will have to be based on a experience of myself. And if I cover my experiences by protecting myself with these armour plates, that is, the plates that prevent me from being effected so that I can continue to stay in my unconscious state, I will never develop anything that has to do with my mind ot even woth a higher mind and a possibi ity of rral understanding. So that the accumulation of data which I now cal knowledge, very seldom goes into another form of an understanding based on experience which then becomes identical with being, for myself, that what I am. So, this is the situation inwhich we are. We

are, compared to the possibility of three bodies, only one and a half. And whenever I say that I am mechanical and I wish to become non-mechanical, it means that I try to make my reactions in to actions. It means that I would like to get rid of this idea of only being part whenever I react and to be complete whenever I ~~xxkx~~ act; and the fullest completeness of myself would be one hundred per cent unity of three bodies of myself. This means, of course, that emptional body has to develop further and the Soul Body, that is, intellectual body, should develop into its full fulfillment up to its own Si Do. But, for that, I need food, I need energy, I need an application of that what I know and a conversion of such energy into another kind of food which will feed me and for that purpose, I will want to work. Now, on this road, when I try, I begin with what I have. I begin with one and a half. I begin now to try to make impressions consious by putting myself in a state of awareness and then receving impressions, using that energy for the fulfillment of three very definite purposes. One has to start the Do of intellectual body on its own Heptaparaparshinokh, as Gurdjieff calls it; the Law Of Seven, its own Do Re Mi. The second is that it helps the formation in myself of Sol La Si of emotional body by helping to overbridge that Fa of the second scale Heptaparaparshinokh. And the third effect is that it helps me to free the So from the Do of my physical body. The meaning of that is that I become, on account of this, in such a state that I start to realize that what is my bondage, what is my materiality in a physical way, what is it that keeps me from being complete, what it is wht I cannot be as much of a unit as I would like to be, even if I start out by being one and a half, I can, at times, unite that what I have and create a semblance of unity. And it is this entity, that kind

fusion which gives the possibility of further fulfillment, provided I continue with work in that direction. And, at the same time, it furnishes me with a thermometer of what is required for work; and how do I know when I work, how do I know when I fight this mechanicality, how do I know when I change it into a non-mechanical existence, and how do I know when I become conscious ob when I am aware or when I am acting instead of reacting. So, thereofore, the Si Do of the physical body, this question of being bound, particularly by my habots, the things that take place without my knowledge. I now introduce into that a little bit of an intellectual quality. And I start to see what I am; how I am in my habitual bahvior by trying to introduce something, let's call it, commone snese, to make my habitual behabior just a little different from habitual, not too much, not the opposite, but a little change. Gurdjieff call s it the other siwses. There are many chapters, as it were, devoted to a descritpion of a legominism. A legominism for myself means that on account of work, I introduce into my work something a little different, unexpected, a little bit of something which doe not belong but which, because of this presence, and put in there by myself for the sake of waking up, will help me to cause friction. It is this friction that I am after. It is this hairy shirt that I wear in order to be reminded to work. It is that what I wish to introduce of certain things that are a little uneasy and will make me stir in my waking sleep and also will help me to accept the things as they are but starting to beleive in the possibility that they could be different. And that, after all, I may be entirely worng in the idea I have of myself. These are the beginnings of a kind of experience when one knows a little bit about work on oneself and starts

to try to put to practise a few fundamnetal suggestions. Because of this, I have to try to become aware of myself as I am, particularly re arding my physical body. The reason why I take the physical body is, there is more reason that one, but it is an obvious one because the physical body is in its own so-called mechanicality, practically perfect as a mechanical being, as a mechanical entity. My feelings are not as mechanical as yet and they are not as yet habitual. And my thought process is really not habitual at all. It is just chaoitic. It is associative. And it has not as yet any particular (?) because it is not developed enough. My body is developed. It has all the opportunities for showing its mechanicality in its habitual form of behavior. And therefore, when I say"I try to become aware of myself", I mean by that I try to become present to the behavior firms of my physical body.And I now start to distinguish between the different forms of such manifestations. And I say, "There is my walking. There is a tension that I have in my muscles. There is a certain expression on my face. There are gestures. There are postures. There is a tine of voice. There is a breathing. There is a certain blood circulation."All of that belongs to my physical body and I would like to become aware. That is, I would like to see it. I would like to become as if I am a bystander interested in that what happens, and make statements a out it. "This is this; this is that." And it is not that I want to see it in order to amporve it. It is not that I want to see it because I am sick and I would like to get well. It is not because I have a feel that I am so tremendously healthy and I enjoy it. Everything tht has to do with my feeling regarding my body, I must try to exclude if I would like to become objective. And the reason for this objectivity, is that at the present time, I am not objective and I do not have an instrument which is pure.

That is, that what observes me now is not pure. It always will see that what I have as my body, is always seen trhu a colored glass. Such statement,s, again you must question. You must not beleive them simply because I say them. You mindxmaxx must find out of that is actually the case in your life , in what you see, so that from that one, you can start. All of us have to find a certain basis from where we start. You cannot take something from someone else and say, "That is my starting point" because there you do exactly the same thing as you always have done, that is, take some one else who says this and you agree because you have no opinion of your owb. It is only when you know certain things, when you feel certain things, when you can do certain things and that happens to be the same thing inwhich your doing, your feeling and your knowing is united, that noone can tell you differently. This is a tremendous advantage to what is called fusion. It is an indication that man at times can be not like ordinary man. But that he is, at such a time, as if connected with the possibility of further growth into a harmonious man. And, by harmonious man, I now mean a man who is developed in all three centers in accordance with the necessity of the growth of such centers. That is, that he is developed in such a way that the centers can function independantly of each other and then, upon command of something of a differebt nature which also represents this man, can combine into a harmonious action or feeling or thought. Again, this requires more explanation because so far we talked about the possibility of man as three bodies. Logically, it must come from somewhere else that my interest starts in work on myself. And it cannot, that kind of wish, cannot come from something

that is similar to what the three bodies represent. And that what I would sya would be an outgrowth of the possibility of my emotional or intellectual body, I do not as yet possess. It does not exist. So, when there is a command, that is, a wish, a desire really to grow, as Ouspensky calls it, to evolve, to becpme what one hsould becpme, and what pne is not now, that dosire has to come from some one insdie, from some place. I call it his life. It is the realization of that man realizing that he exists. Sometimes it is called Magnetic Center. Sometimes, it is called the Voice of God. Sometimes it is dalled a remanant of the sun. All of this has psychological and philisophical meaning. It can belong to the Kaballah. It can belong to certain astrological data which no one really remembers any more. It can belong to a certain religious ideas which, every once in a while, we come across and we are surprized. Sometimes it is found in mythology. And we see in thatm that this kind of human quality which exists in all people, as a possibility that could become for any one who wishes, a probablity, and for any one who works, it could become an actuality. This is what we sometimes call 'essence of essence'. it is the Inner Inner. It is the Holy Holy of the Temple in Jerusalem. It is that what is sacred. That what is still representative of God, that what makes man as if God, if he only would understand it and follow it. That is hwta makes man in God's image. This Magnetic Center, it is a remant of oneself within ioneself which was, at the moment of birth and conception, put in some one as if life then manifested itself in a certain confinement

of the physical b dy, and the other kind of functions of my mind and my feeling. T_en, at the same time, you might say, there was an objection to that kind of form of manifestation and that ever since that time of birth or the preceeding conception, that what then still remained in existence was pushed to the background and never was seen any more but, wait for the moment that it can be released when a person dies. The recognition of this form of life, that what is a germ, that what is very small, that what is of course practically inaudible, that what, you might say, is almost impossible to speak because it never has been developed and stayed as such and of which we only that it exists and the recognition of that we only experience at certain times. That become a central point of the wish to ~~work~~ wake up. So that whne I try, when I realize that there is a necessity for that to become more known within myself, I establish then the beginning of conscience in myself. And also, because of that, a certain rule or principle in my life, which then for me becomes objective morality instead of ethics or dogman or ordinary moral conduct. It is then, at such a time, that man becomes for himself what he shoud be. even if he in not in all cases one hundred percent fused. I mean by that if a person is only one and a half, that there is very little of ones intellect, a little bit more of the feelings, practically all of the physical body. nevertheless, it can become one unit. The unit cannot functio as if it is a s here. It is a unit which is perhaps solid, perhaps solid enough. But, in any event, it has no many angles so it and so many surfaces and so many rough spots and so many holes, that it almost is not a particularly good image and what man shoud ~~xxxxxx~~become so that at the time when one sees, one doubts of anything good could come out of it. At the same time, it is a beginnin. It is the step towards something, that what unites us with the possibility of a different

level of living. And it is the question of a different level of living, of changing that what is now on Earth as if one could be from a different level and continue to live on Earth but the present, the point of gravity of ones life is within this essential essence, in this what is really our life, in this what is really untouchable, what is reality, what is conscience. This is the form it could take. This is why, at such times, even with such an impossible situation of that kind of solidity, not representing the ideal one hundred percent sphere which the three bodies could make, if they were fused, that I still can believe at times that I am on the right road. And that in a moment of being, one experience something of a different kind of nature and that such moments either brought about by accidental circumstances inwhich I realize that I experience that moment, or, if the' are brought about by a conscious effort on my part, wishing to become one, that then, from that, I derive a certain wish to continue because the basis of that, that is, the taste I then have, is something that I really wish and that satisfies me because I know it belongs to the fulfillment of my life.These are the reasons why one could becoms interested in work. The reason why one perhaps, I would say, should work, the reason why I think it is a sin if one does not work. But, all of that has to do with ones personal problem, what one can do, in how far at the prosetn time one can accpet such a philosophy of life and in how far one is willing and able also to overcome the difficulties which undoubedly are in the way. Nevertheless, we are under that obligation, like it or not, because if we do not, if we do not take it. all of us die in any event and all of us supply that form of maintenance for the moon like it or not. It is better if I could become conscious about

that particular purpose which I have. That is, I cannot get away from the fact of being alive and suicide does not help me at all because I do not know what will happen. If I could foretell that that can happen and might happen and should happen, if I can foresee a certain road along which I can go, and on that road I see the possibility of reaching something maybe at the end of the road, maybe after a long time, but nevertheless, having in mind my eyes turned towrads that, like a Mohammedan turns his eyes towards Mecca when he prays, or like sometimes in Beelzebub, Gurdjieff talks, or Beelzebub himself talks to Hassein about the lights of Karatas. It means Karatas was there home. They return to home, Beelzebub and his grandson Hessein, and they are for some itme, a little while, on a ship talking about work, talking about what to do and also talking about the Earht and the beings on Earth as they call them, slugs. They talk about us. Exactly the same wy as we talk about ourselves when we in our mind try to consider our physical body. The mind is for us the sun. The physical body is for us the Earth. When I see myself, I am on a planetary level very much like Beelzebub was on Mars. And when I see myself, and I have to erect what is called a Tescooano, that is, a telescope from the planet Mars, trying to see the plabet Earth. I have to be in a state of Mars when I try to become aware, As if I am then in a state of Mars. That is, the emotionalstate represents.
is
hexxxbe represented by planets; as Mars/among the planets we know. It means that I have to be in a state, as Orage used to call it, a statw of puff. That is, a state as if I am boiling over. It is a state as if I am at Mi of Do Re Mi. It is a state inWhich I see the possibility of Sol in the development of the Heptaparapanshinoth. But, I do not as yet know how to cross over that bridge and all I see are the light s of Sol. the lights of Karatas. When I observe

Sight from Mars thru a Tescoopno, I record from the emotional place, that what takes place on a physical plane. And there is no connection between that emotional plane and the physical plane wince that what I record is recorded thru the Tescoocho of the observer. The observer is my mind. Now, when the three bodies could combine, when one and a half bodies, whatever it is,with the point of Do of the intellectual, can cdbime into one, all three are represented. It can grow out into something more harmonious, jore real, more becoming to man.It can grow, by constant effort, into different types and kinds of man. Ouspensky calls it man four and five, six and sevem. Man number one two three exist. They are physical man, emotional man and intellectual man. Many number four exists but it is very tempivary. And it exists only the the extent that he wishes in tha state, to become more than what he is. Then, he is in Do Re Mi. Then he is in the so-called air scale of ones own physical body. That what represents air in one, that what rep resents aspriation towrads th possibility of developing. Man number five is the fulfillment of his emotional body into Sol La Si. It is in that state inwhich the emotional becomes permanane t so that there is no way of returning any more to Do. Once and for all, man has done away with losing his feelings, but he knows his feelings even in the Sol La Si, he is still developing and, you mighr say, reaffirming that. They will never go back any more. That is, the fervant wish for work exists. Many number six is Do Re Mi of intellectual body. It is not permananet. It has to do with the possibility of development of man intellectually, and a possible understanding based upon the Sol La Si of his emotions. That is, it is nearly intellect emotionally tinted. Howevery it is a development into

what Gurdjieff calls the sixth sense which is the impartiality of man, to be able to have a faculty of objectivity in his mind. Man number seven is permanane t regarding man number six. That is, in that stae, having over bridged in its Fa with Do Re Mi Fa Sol La Si Do of intellectual body, by certain means wich I do not want to mention at the present time, he has entered into the possibility of becoming man number seven, and in man number seven relates to all the previous men. He is intellectually permananet. That means he inderstands the aim and the reason for his existence. Even that is not entirely the totality of work. One must talk about it simply because it happens in ordinary life that even the totality of that what I now make as a unit of whatever I have available, is not all of it. It has to be under the influence of something that is called I. Thsi time, real I. This time permananet I, indelible I. I whixh always was and is/ It is the outgrowth of the Magnetic Center which now becomes, as it were, interested in having at its disposal the possibility of a servant, represented by man. In this way, this I is instrumental in bringing about the fusion of the three centers, and, later on, the fusion of the three bodies. And whatever is developed of such bodies at any one time, there is a fusion whenever, at any one time, I wake up, and at any one time, when I says, " I am." It means that that I is the guiding force in wishing to work and under which direction this fusion, this wish to wake up, takes place, simply represents the connection with the possibility of a different level than Eartg can represent. And the Am in that prhase means that I still have my feet on the ground and I am still fulfilling the function as required by Earth and I want to live on Earht but I want to live as if I am not on Earth.

That is, I live on Earth as if I am bound and I am not bound. I live in prison as if I am not in prision. I live in unconsciousness as I am conscious. I live as I react by acting. I am realizing that what is beyond activity. Then I am in life as man should be and could become harmonious so that then, as such, he can say, he can do, he can feel, he can think, and he can be that what is required of man at any one time, in any kind of condition, with any kind of person or wherever he may be, to know what to do and hoe to be at the time when he does. This is the real aim: How to become man of that kind, how to become man number one up to seven combined into one. That kind of being which then becomes I and fulfills its place probably on the planetary level and maybe the solar level if it actually could become one as a whole, one hundred per cent. I call it a sphere because it is the simplest form of a solid. Maybe it is important to have, every one e in a while. that as an aim ahead of us and to work towarad and it is only important because it can give impetus towards wishing to work, but it is not any more important than only because in itself that kind of wish will not help you and we are not close enough to it even that we could drrive benefit from it. All it can do is to stimulate you yo continue to work on Earth as well as we know how, as well as we can, with seriousness, with consdieration of all the factors that are involved, with everything that belongs to one and to be at any one time if I can be, as complete as it is possible for me. Maybe then there is a certain aim, Maybe then there also could be a satisfaction of having found something. Maybe then inner j y can be there. And with this, I then could face all difficlties of life regardless, because something in me contimues to exist without having it disturbed by whatever I will experience. And I

will be willing to accept that whatever I experience. I will not run away from it. I will fulfill it. But it is not a question that I will fulfill it; it is a question of how I am while I fulfill it. I will lead a double life as if there are two lives in me. One is the continuation of that what is my ordinary life and the fulfillment of that whatever is required on Earth as long as one lives, the fulfillment of whatever relations there are and whatever I feel that has to be done. And, at the same time, to be with ones accent in another place and never to forget that that is the source of life thru which everything flows and also flows towards the manifestation of Ordinary Earth existence by being fed constantly, which, according to cosmic indications, never can dry up as long as there is life. It is not a question of philosophy. It is not a question of doubting the existence of life; not a question of doubting that perhaps life sometimes will stop. No one knows this and no one ought to be interested in it. Either being is being or it is not. Life is life or it is not. And the assumption constantly is that life could be permanent, could be eternal, could be infinite. If I understand that that what is now manifestation as finiteness, then I can also understand that that what is also non-manifestation could become inifinite. And infinity would remain all and everything. Again I say, this kind of philosophy is only good to look at and to say it stimulates me, and I then I say, "Now X what will I do?" It means now I wake up. Now I work. Now I try to become conscious. Now I tyr to work. Now I try to see myself. I try to be what I am. I try to accept that wht I see, no more and no less. I try to eliminate the wish to be something. I will be afterwars when I am. Then I will see what ought to be done. We could talk longer about that. It is not necessary. The principles of work are here. I try to wake up. I am present.

Something in me becomes present to myself. Sometimes, as if an older brother is present to me. An older brother who is wise, who is of my same vintage, you might say, almost quite close to me, who is interested. At the same time, older, and therefore able to be a little bit more i partial. That what I try xx is to have something of me which could be a little bit more impartial. I do not know how much. But I constantly will try to accept more and more of that what I see as it is and not wish for a change so that then, because of that, the Kingdom of Heaven could be found within myself and when that is found and Heaven is on Earth, that is, within, that then all things will be added unto me in accordance with the universal law of existence of which I tehn become a part. All of this, I say, it is not a religion. It is not a philosophy. It is an ordinart form of life. But it means real life with a meaning. And not, as I said many times, not to be ashamed of that kind of life also existing and to find in that a possible solution to certain forms of ordinary life which otherwise will continue to baffle one and thru which I will suffer and perhaps suffer very seriously. Maybe I can find something in whatever work means, if I try. If I do not try, I assure you, you will never find it. And it will never come and gradually life will become monotony. Life will lose its flavor as it is. It will be as if one is on a spiral going down and down and gardually coming to a point inwhich there is practically no life because everything has become automatic and routine and unconscious and asleep/ Wither that way I die; I die then like an animal. Or I die, if I die, like a man. That means striving towards the fulfillment of an aim with all my might, with everything I have, I own, I thin, and I feel

and I wish to do. Then I probably will find in that the satisfaction of answering to the purpose, maybe understanding the reason why I am, why I exist and gladly to wish that in my life. It is not possible to come to the realization of man nu,ber one two three four five six seven, until I am fused. In that sense, I become part of the totality of all beings. Maybe we can live with that. Maybe you can try ot. Maybe the reason I spoke so long is because you had no questions. You see, it is wrong. You must have questions. When you have question, I will try to answer them. If you do not have questions, then I talk. Then you sit, you listen, and maybe something is kindled. But there is no guarentee that you will work and you must work. If you have questions, it shows that you have worked. If there is an answer, it shows that you will continue to work. You must chage this. You must be much be much more alert regarding the necessity for yourself to know what to do and ask it. If I can answer it, I will help that way. If I cannot nasver it, I will tell you. We are all on the same road. We are all trying but you must help me. Then I can help you maybe. I will come back in another four weeks. Work during that time. Read what you can. Get together often. Do not forget. Remain interested. It is worth it to try to understand something of life, of your own. It is your business, no one else's.

Q: May I ask a question Mr. Nyland? As I understand the moon and Anolious exist because at a certain point of Earth's developemtn it desires to develop firther.

A: No, I do not think so. I think it was accidental. It was split off because it was hit by another body. I think it was an accidental case. I do not think it was intentional.

Q: Ouspensky says that when you create moon in yourself, you no longer need the moon.

A: That is when we ourselves create a cosmos. You see, if we do not create it we still habe to serve the moon. If we create our own moon then we serve that and we do not have to serve the existing moon.

Q: Then if the moon desires to grow....

A: It does not grow to us. It grows the other way. It grows in the other direction.

Q: Then what is the function of Anolious?

A: Anolious is ~~xxx~~ to remind you to grow.

Q: Is Anolious that in myself which desires to grow in the wrong direction?

A: No, not in the wrong direction. It helps maintain you as you are. (Tape runs out)